succession of teachers with varying degrees of competence. In 1960 the school teacher, who was a native of Cameroones, began giving the Indian pupils drama lessons. The plays offered always involved Cayapa going to Negroes for advice. Generally, the plots involved marital bickering within the Cayapa families which were then solved by the Negro official. These scenes are always greeted with laughter by the assembled Cayapa who come to watch their children perform. No one would even dream of taking a family quarrel to a Negro official. It is interesting to note however, that one Negro is making some progress toward involving himself in Cayapa affairs. This Negro's name is Pindaleñas, and he presents a rather grotesque appearance.[8] His nose has been entirely destroyed by the ravages of yaws, and his hands are twisted into the shape of talons. This man has the distinction of being the only Negro who speaks Cayapa. Since he lives very near the ceremonial center of Punta Nenaly, he has been hired by the /ku'l/ to keep the church clean. Pindaleñas attends every fiesta and becomes actively interested in most of the legal cases. On several occasions he publically

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